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Editorial Notes.

There is joy in the presence of the angels of God over one sinner that repenteth.
St. Luke 15, 10.

The sudden death of Sir Denzil Ibbetson comes as a surprise even to those who knew of the gravity of the illness that had fallen upon him. What wonderful courage and self-possession must have been his, to have held on in office so long as he did. Those who have known him during his long and faithful service will retain him in memory as a man wonderfully gifted a genial kindly man, ever sincerely seeking the welfare of India's people and untiring in his efforts to do his duty. Our sympathy is with the bereaved Lady and her daughters.

We are requested to give notice of the Annual Meeting of the Punjab Sunday School Union to be held in Gujranwala, March 10th and 11th. The first session will be held at 8. a. m., Tuesday morning, March 10th.

In the notice given recently to the officers and delegates of the Union there was a mistake made as to rates for entertainment. The rates will be Re. 1-4-0 per diem for the most expensive entertainment instead of Rs. 1/- as announced. The other rates are annas 8 and annas 4 per day.

Those intending to attend the Convention should notify Rev. Osborne Crowe, American Mission, Gujranwala, at once. They should also notify him as to which class of boarding they desire.

The Prize Distribution at the Forman Christian College was held Feb. 21st,

Sir David Masson presiding. The President, Rev. Dr. Griswold, read an interesting report of the work done during the year. We were glad to see that one among those who received prizes was a student of our Christian Boys' Boarding School, Mr. Ignatius Durga Parshad. The presiding officer closed the function with an exceedingly practical address, bearing upon the things that make life a success.

A writer in the *Arya Patrika* gave in a recent number some account of THE ARDHODAYA YOGA in Calcutta: and one is surprised at the strained effort to find some good points in a festival which cannot in general be commended. He describes the service thus: "As is generally the case on such occasions, a vast concourse of people assembled on the banks of the Ganges to have a dip in the river. Miseries and sufferings of the pilgrims were indescribable. Some were smashed, some lost and some carried away by cholera as usual. It was, however, a God-send to the priestly classes. In these days of famine they must have felt it a great blessing. The real outcome of all this huge demonstration of blind faith is difficult to conceive."

These superstitious performances had for this writer "a deep moral significance underlying the whole proceeding." This moral significance was "the religious zeal and earnestness of the Indian masses," which had thus found an outlet. An old woman had sent her teeth, which had fallen out long ago, to be thrown into the Ganges.

The writer remarks; "the ignorance of the credulous masses is, no doubt, pitiable, but the grandeur of faith which was exhibited during the occasion will com-

mand sincere admiration, and this periodical outburst of religious enthusiasm is a thundering appeal to all lovers of truth, who have crossed the bridges of age-long superstitions, to save the ignorant from the clutches of spiritual death."

Not long since we stood by the slaughter posts of the great Kali Temple and witnessed the enthusiasm of the worshippers, among whom were many educated Babus. There was every evidence of faith in the superstitious rites of worship at the temple and there was wild enthusiasm too, but we failed to see anything to admire. We were filled with pity for the worshippers, but failed to see in such orgies any real religion. There was nothing there to lift the soul up to the recognition of the True God, nothing to inspire in the hearts of worshippers a sense of the love of God.

In the Book of the Acts of the Apostles, we have an account of a wonderful miracle wrought by Paul upon one who had been lame and unable to walk from his birth. When the lame man began to leap and walk, the people were filled with wonder and cried out, "The gods have come down to us in the likeness of men." Barnabas was believed to be Jupiter, while Paul was declared to be Mercury. The priest was called and oxen and garlands wherewith to do honour to these gods. Paul saw much superstition and enthusiasm. The faith of the people was just as evident as the faith of the devotees by the Ganges, or the Temple of Kali, but Paul and Barnabas were horrified and leaping into the midst dissuaded the people and pointed them to the True God, the source of all blessing, saying "Turn from these vanities unto the living God, which made heaven and earth, and the sea and all things that are therein."

The reform that India needs is that which will bring her back to the Living God. She needs a religion of love and righteousness. This is the religion of Jesus Christ, which affords, a panacea for all the ailments of the human race.

RELIGIOUS UNREST.

Froude has well said, while commenting on and summarizing the philosophy of Spinoza; "To know God, as far as men can know Him is *power, self-government, and peace*. This is virtue and this is blessedness." Again "Happiness depends on the consistency, coherency of character, and that coherency can only be given by the knowledge of the One Being to know whom is to know all things adequately..... The more entirely our minds rest on Him—the more distinctly we regard all things in their relation to Him" (the italics being ours.) When we know Him, we know all things, *i. e.* we know ourselves, we know others, we know our relation to the whole animate and inanimate creation. When we are put in right relation to Him; we are put in right relation to others. Then we can know adequately how to govern ourselves, which is the first important thing in our life; and how to govern others, which is the second important thing in our life. When we shall reach this ideal position by knowing God, we shall act very differently from the way the extremists and some of the moderates do at the present juncture. Then our rulers seeing our transformed condition will be the first to come forward to hand over to us the reins of the administration of this country.

All this, and much more than this, can be accomplished if we know Him. This bears out the great fundamental truth of Christianity. Jesus Christ has summarized the whole position of religion in a memorable sentence when he offered his long prayer to the Father at the close of his earthly life: "This is life eternal that they may know thee the only true God." In this lies the philosophy of religion.

Now the question is, how shall we know God? Who has revealed God adequately? Who has manifested Him as far as men can know Him in this world? No doubt the whole universe reveals God, though very imperfectly. Human beings, as the crown of His creation, and created in His image, reveal Him considerably. Good men reveal Him still better. The founders of different religions expounds Him more or less adequately. In short, God reveals Himself, though gradually, in these various ways as far as men are able to grasp the truth and thus apprehend Him. In the modern age, in the fulness of time God has revealed Himself in Jesus Christ as adequately as never before. If he is to be trusted as one of the best of men—if not the best in the estimation of our non-Christian brethren—in the moral world, he adds this about himself in connection with the same memorable prayer quoted above:—"This is life eternal, that they may know thee the only true God and Jesus Christ whom thou hast sent." In short, in all his teachings he has taught all those who came in contact with Him,

to come to Him who should show them the Father, without whom they cannot know the Father. His whole life, sinless and most unselfish as it is, bears out the truth, that he is the adequate revelation of God, that he is God manifest in the flesh, that he is the image of His glory and therefore that to know him is to know God and that to know God is to attain eternal life which is the summum bonum of life. The eternal life means the ideal life after the pattern of that of Jesus Christ; *i. e.* the life of loving and unselfish service of humanity, regardless of caste, creed, colour, circumstances and merits; in short, the life which is to outlive the earthly life.

Will our non-Christian brethren come and see for themselves whether they may find Jesus Christ to be their saviour, who shall meet their needs, religious, social, and political? It is our firm conviction that through Him only our country shall be redeemed from her present moral degradation and bondage, thus be granted her political freedom. The religious unrest is therefore paramount and must precede the political and social unrest, which shall be met by our being delivered from the bondage of conception into the glorious liberty of the children of God. This is possible by the knowledge of Jesus Christ.

Rev. John Malelu in Dnyanedaya.

TO TAKE THE DRUDGERY OUT OF WORK.

Respect it.
Put your heart in it.
Work with a purpose.
Do it with your might.
Be larger than your task.
Prepare for it thoroughly.
Make it a means of character-building.
Do it cheerfully, even if it is not congenial.
Make it a stepping-stone to something higher.
Endeavour to do it better than it has ever been done before.
Make perfection your aim, and be satisfied with nothing less.
Do not try to do it with a part of yourself—the weaker part.
Keep yourself in condition to do it as well as it can be done.
Regard yourself as a co-worker with the Creator of the universe.
Believe in its worth and dignity, no matter how humble it may be.
Recognize that work is the thing that dignifies and ennobles life.
Accept the disagreeable part of it as cheerfully as the agreeable.
Choose, if it is possible, the vocation for which Nature has fitted you.
See how much you can put into it instead of how much you can take out of it.
Remember that it is only through your work that you can grow to your full height.

Train the eye, the ear, the hands, the mind—all the faculties—in the faithful doing of it.

Remember that work well done is the highest testimonial of character you can receive.

Use it as a tool to develop the strong points of your character and to eliminate the weak ones.

Remember that every vocation has some advantages and disadvantages not found in any other.

Remember that every neglected or poorly done piece of work stamps itself ineffaceably on your character.

Refuse to be discouraged if the standard you have reached does not satisfy you; that is a proof that you are an artist, not an artisan.

Educate yourself in other directions than the line of your work, so that you will be a broader, more liberal, more intelligent worker.

Regard it not merely as a means of making a living, but first of all as a means of making life—a larger, nobler specimen of manhood—Success.

WHEREIN WAS MOSES' GREATNESS?

In a general way, it may be said that the merit of the laws of Moses is attested by the fact that under them the Jewish nation lived and prospered for many centuries, and that they are to-day accepted by the Jewish people as authoritative. Surely a body of laws which holds a people of their intellectual capacity and with such power of race preservation as distinguishes the Jews, must possess great intrinsic worth. These have been their laws, notwithstanding all the changes in life and habits. At first a pastoral people, with limited wealth, measured by flocks and herds, a movable ark the center of their religious life, lacking the splendor of a court, engaged in no wars of aggression. After this a new form of government, a monarchy, great wealth, a temple whose magnificence was the object of the world's admiration, a civilization and personal culture attracting the attention of all. This was followed by the destruction of the nation, a dispersion of the people. For centuries wanderers, objects of persecution, under the ban of popular prejudice, and only of late slowly rising into power through individual action, yet ever maintaining, without a break, their separate racial life. During all these changes of national life, these varied forms of individual experience, the laws of Moses have ever been accepted as authoritative, their lawyers simply interpreters of these laws, and their law-books but commentaries on them. In view of these outside historic facts, and without any examination of the laws themselves, we should be justified in ascribing to them a marvelous vitality and power, and to their author the highest place as a lawgiver.

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Many of the laws of Moses have passed into and become a part of modern legislation. His contribution to present law is not limited to the Decalogue. Much of our common law can be traced back to some provision or provisions of the Mosaic code. He not only legislated for the Jews, but, in no inconsiderable degree, for the world, and the civilization of to-day stands indebted to him for many of its laws.

So it may be affirmed that he who on Sinai's summit received the Decalogue from the hands of Jehovah, was gifted with a power enabling him to fashion a body of laws which has been the code of a race in some respects the most unique in human history, a code which is also a mighty force in the wondrous civilization of to-day. Moses does not fall short when placed beside the great lawgivers of the race. —The Honorable David J. Brewer, Associate Justice of the United States Supreme Court, in The Sunday School Times.

CHRIST OUR PILOT.

BY THEODORE L. CUYLER, D. D.

"Jesus, Saviour, pilot me" is one of the most beautiful contributions to hymnology by an American hand during this generation. Its author, Rev. Edward Hopper, was the beloved pastor of the Church of the Sea and Land in Market Street, New York. The title of Pilot is given to our Divine Master in Tennyson's exquisite lines, "Crossing the Bar." All through our experience of life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are; and where the safe, deep water is also; if we are wise, we will let the Omniscient Pilot do the steering. His disciples had a rough night of it while he was asleep in the stern of the boat; He was teaching them a lesson, and when in their extremity they called up the Pilot, the storm lulled, and their fishing smack floated safe into the harbor.

It is a good thing for us that we cannot foresee tempests, or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome, he could not discern a prison or a blood-stained axe of martyrdom waiting for him in the imperial city. When Clarkson, Wilberforce and Sharp set in motion their noble enterprise of overthrowing the African slave trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars and left the helm in the Pilot's hands.

One who pretends to knowledge and is found out in his pretence is thereby debarred from imparting what he does actually know. The discredited teacher gets only his pupil's scorn.

THE NAMES OF CHRIST.

BY T. WATSON.

Thou art, O Christ, the "Woman's conquering seed;"

Thou art "The Ark" secure amid the flood;

Thou art "The Bread" on which thy people feed;

Thou art "The Altar" stained with precious blood.

Thou art "The Fountain" opened for sin;

Thou art "The Rock" whence living waters flow;

Thou art "The Prize" our hearts desire to win;

Thou art "The Truth" wherein we wish to grow.

Thou art "The Word made Flesh"—incarnate God;

Thou art "The Brightness of the Father's Face;"

Thou art "The Way" by all the chosen trod;

Thou art "The Savior" full of truth and grace.

Thou art "The Vine" in which the branches live;

Thou art "The Shepherd" caring for thy sheep;

Thou art "The King" to whom all praise we give;

Thou art "The Anchor," strong to guard and keep.

Thou art "The Prophet" speaking truth divine;

Thou art "The Priest" within the sacred veil;

Thou art "The Light" whose beams most brightly shine;

Thou art "The Branch" whose fruit shall never fail.

Thou art "The Son of Man" who knowest our need;

Thou art "The Dayspring" from on high most fair;

Thou art "The Son of God" in very deed;

Thou art "The Prince," of David's throne the heir.

Thou art "The Lion" of great Judah's tribe;

Thou art "The Root" of Jesse's ancient stem;

Thou art "The Lord" to whom we praise ascribe.

Thou art "The Babe" of lowly Bethlehem.

Thou art "The Lamb" for guilty sinners slain;

Thou art "The Captain," fearless in the strife;

Thou art "The Days' man" who does peace obtain;

Thou art "The Resurrection and the Life."

The Watchman.

Revised Version: "Ye shall be perfect". Our Lord is here holding up the ideal toward which we must strive, and to which we shall be conformed when the work of grace is complete (cf. Lev. xix. 2). It is a challenge like Nelson's "England expects every man to his duty." But it is always those who have done best that feel how much better they might and should have done. We shall never on this side of the Veil be anything but poor sinners, and never be past the need of God's mercy in Christ. Remember the dying confession of the saintly Professor David Dickson, the Scottish Covenanter: "I have taken all my good deeds, and all my bad deeds, and have cast them in a heap before the Lord; and have fled from both to Jesus Christ, and in Him I have sweet peace."

IF.

If all who hate would love us,

And all our loves were true,

The stars that swing above us

Would brighten in the blue;

If cruel words were kisses,

And every scowl a smile,

A better world than this is

Would hardly be worth while;

If purses would untighten

To meet a brother's need,

The load we bear would lighten

Above the grave of greed.

If those who whine would whistle,

And those who languish laugh,

The rose would rout the thistle,

The grain outrun the chaff;

If hearts were only jolly;

If grieving were forgot,

And tears and melancholy

Were things that now are not—

Then love would kneel to Duty,

And all the world would seem

A bridal bower of beauty,

A dream within a dream.

If men would cease to worry,

And women cease to sigh,

And all be glad to bury

Whatever has to die—

If neighbor spake to neighbor

As love demands of all,

The rust would eat the saber,

The spear stay on the wall;

Then every day would glisten,

And every eye would shine,

And God would pause to listen,

And life would be divine.

—Washington Times.

TELEGRAMS.

LONDON, Feb 26.

The Turks have evacuated Sajibulak retiring to Passwah and the Persians have re-entered the place.

LONDON, Feb. 28.

The French Government is communicating with General Damade on the question of reinforcements. 5,000 of which are ready to start. General Lyantey will probably command the increased force. The Government considers it necessary to strike a heavy blow and finally crush the tribes.

A Court-Martial held at St. Petersburg has condemned to death seven of the Terrorists recently arrested there including two women and an Italian journalist named Calhino.

Reuter wires from Teheran that two bombs were thrown on to the roof of the Shah's motor car in a narrow street. The first exploded in the air the second killed three out riders—and wounded the chauffeur and twenty others.

The Shah was not in the motor car but occupied a carriage some distance behind. He reached the place in safety.

A search for the perpetrators of the outrage proved fruitless.

LONDON, Feb. 29.

A despatch from Washington states that the Naval Committee of the House of Representatives recommends the construction of floating docks to accommodate the biggest battle ships one to be stationed in the Atlantic and one in the Pacific.

The Committee also recommends the establishment of a Naval Station at Pearl Harbour Honolulu.

It is semi-officially announced at St. Petersburg that the Government proposes merely to expend three millions sterling in the next few years in re-building the fleet.

LONDON, March. 1.

The hotel and engineer's offices at the entrance to the Loetschberg tunnel collapsed in consequence of the tunnel operations. Thirteen men were killed and many injured.

Calcutta, March. 1.

General Willcocks, telegraphing on the 28th instant, states that the *Maliks* and elders of all the Afridi tribes including the Zakkas, spent the preceding night in discussing the details of the settlement, and on that afternoon presented a petition to him signed and sealed by 322 representative *maliks*. The Zakkas made complete submission and all the Afridis threw themselves on the mercy of the Government. The *jirga* pray that the Government will not complete the ruin of the Zakkas for the sake of a badly behaved minority and the sections assume full responsibility for the future good behaviour of the Zakkas. The *jirga* undertakes with the assistance of the Zakkas' elders to punish the leading offenders in the recent raids and they have deposited as security rifles worth Rs 20,000

not be returned until the Political Agent in the Khyber is satisfied that the thieves have been sufficiently punished. The Zakka Khel, whose punishment has been admittedly several and beyond expectation, subscribe to the petition and promise to co-operate with the Afridi *jirga* in every way.

The terms have been accepted by General Willcocks on behalf of the Government in a public *darbar* at which all the senior officers of the field force were present.

The troops have left the Bazar Valley without a shot being fired.

LONDON, March. 2.

The newspapers heartily congratulate General Willcocks and also Lord Kitchner on the demonstration of the army's efficiency given by the Zakka Khel expedition.

In the Commons this evening Mr. Morley read a despatch from General Willcocks announcing the terms of submission of the Zakka Khels.

General Willcocks said that he cannot speak too highly of the ability and tact of Colonel Ross Keppel in effecting the settlement and of the valuable services of his assistant.

It is understood that an agreement will shortly be concluded with Japan for the protection of British trade marks.

The seven Russian Terrorists who were sentenced to death by a St. Petersburg court martial have been hanged.

One of the Russian Terrorists recently hanged who posed as an Italian Journalist named Calvino was proved to be a Polish revolutionary. He had in his possession a pass port stolen from Calvino who is safe in Italy.

General D'Amade's force has had a whole day's fighting in the Casa Blanca hinterland losing thirteen killed and forty wounded. The cavalry sustained forty-three of these casualties in getting clear of a bad entanglement. The enemy were finally repulsed.

Trouble threatened in the south of Oran province where the garrison has been depleted to reinforce General D'Amade. A force of 5,500 Moors has assembled on the frontier.

M. Clemenceau had special conference with M. Fallieres yesterday afternoon after a series of conferences with his colleagues General Lyantey and the Ministers for Morocco.

A telegram from Chicago states that an Anarchist entered the house of the Chief of the Police there and shot his son and coachman and then shot and stabbed the Chief of the Police who shot his assailant dead.

Several trains were snowed up in Scotland on Saturday.

The most remarkable case was one in which eighteen passengers were imprisoned for twenty-seven hours. Three snow ploughs sent to relieve them became embedded in the drifts at different points.

The P. and O. Company's steamer *Peninsular*, with the English mail of the 21st ult. left here for Bombay at 7 p.m. to day and the same Company's steamer *Himalaya* left for Colombo and Australia at the same time.

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